

THE LUTHERAN BROTHERHOOD OF THE LUTHERAN CHURCH
PACIFIC LUTHERAN THEOLOGICAL SEMINARY

LUTHERAN MEN

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John's Lutheran Brotherhood, Union City,
is helping this young man to overcome
his crippling affliction.

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Our Cover Picture

Carl "Fritz" Odhner is a guest at the Good Shepherd Home, Allentown, Pa. "Fritz" came to the Home on September 7, 1942, severely afflicted with poliomyelitis. The Brotherhood of St. John's Lutheran Church, Union City, N.J., the Rev. George R. F. Tamke, D.D., pastor, contributed Two Hundred and Fifty Dollars for the purchase of a special brace to help "Fritz" regain the use of his limbs. This young man has indomitable courage and an abiding faith in God's mercy. With the expert medical treatments and loving care which he is receiving "Fritz" is determined to overcome his crippling affliction and take his place as a useful member of society.

LUTHERAN MEN

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BROTHERHOOD ORGANIZATION AND INQUIRIES REGARDING ADVERTISING

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The Editor's Personal Paragraphs . . .

*We are the temple fires that warm
The hearts of storm-tossed men.
"Go on!" we urge, "Go on, through storm!"*

*We are the temple gongs that ring
In hearts of men who pray.
"Go on!" "Go on!" "Go on!" we sing.
"On! To a better day!"*
—Olive V. Applegate in American Friend

Deaconess Work

is on the Calendar of Causes for June. The best evidence of the success of this movement is the large number of requests for deaconesses that can not be filled. It is a versatile calling. There is room for young women of varied talents and tastes. Nursing, direction of parish education, visiting, secretarial service, social work — there are but a few of the many types of church work for which deaconesses are specially trained. Formerly it was quite rare to find a deaconess with full college training. Now most of the deaconesses have a degree from college. Young women should be challenged with the call to this service for Christ and His Church. It is a happy, fruitful investment of life.

*They walked in the lane together
The sky was covered with stars,
They reached the gate in silence
He lifted down the bars,
She neither smiled nor thanked him
Because she knew not how,
For he was just a Farmer's boy
And she—a Jersey cow!*

—Exchange

CHEY

was placed before the church and at this writing, it is good to know that the goal is in sight. I have been privileged to speak for CHEY in many different churches. My impression has been that where the people are told, quotas will be over-subscribed. Those who do not support the appeal are voting for exclusively tax supported secular schools. Of course we need these schools for our churches could not possibly provide for the education of all their young folks, nor give them specialized training in all lines. Lutheran student service also does a fine job in these schools. I have always been careful in speaking on CHEY not to attack in any way the secular schools. But we can do a special piece of work in our own schools. There under frankly Christian teachers our young folks can get the best possible education and, at the same time, be led to greater loyalty to Christ and His Church. It is not by chance that the great proportion of our pastors come from church colleges.

Teacher—"Who lived in the Garden of Eden?"

Small Boy—"The Adamses."

Television

is here to stay. It has been here only a short time but long enough to challenge serious thought. School

superintendents and teachers are concerned because so many children are showing a decided drop in their grades. Television presents a different problem than the radio because it is a "complete attention" medium. A study was made recently at Ohio State University in which telephone calls were made to 4,461 men and women. 85% of the men and 75% of the women television viewers were "doing nothing else" but watching television at the time of the phone call. Radio is largely a "divided attention" activity. Of those answering the phone 30% were "just listening" while 70% were eating meals, reading, dressing or doing house work. It is estimated that 45% of evening time is usually occupied in non-leisure activities that could not be carried on by television viewers. To rave at television is as silly as the riots in old England against the introduction of machinery into the factories. If people are going all out for television we had better be concerned that they see that which will build character, not merely entertain and certainly not debase.

Young Husband: *"When I arrived home last night, my wife greeted me with a big kiss. She had a swell dinner ready and afterwards she wouldn't let me help her with the dishes, but made me sit in the living room and read the paper."*

Old Married Man: *"And how did you like her new hat?"*—Advance

Politics

is a necessity in a republic. America is not a pure democracy but a representative government. This means that voters do not decide issues and legislate directly but through elected representatives. Legislators must live away from their constituents for a large part of each year and it is easy for them to lose touch with their public. One way to keep in office is to produce the impression of faithfulness through newspaper publicity. It is unfortunate that investigation of alleged communists in government could not be carried on in secret. Then no one would get the credit though that would be naive politically. For one I am confused at this writing whether the present investigation of the State Department is entirely in the interests of politics or whether there is danger to our government. Another confusing factor is the memory that during the war the administration went out of its way to cultivate the feeling that the soviets were not as bad as pictured, a little mixed up about economics but basically good fellows with whom we could get along. Certainly some who played with the idea of communism a few years ago have long known that they were mistaken. One thing is sure — perjury is perjury — and I can not trust any man who refuses to acknowledge his past communist connections. We are dealing with a philosophy of life that centers in party loyalty. Communism believes that

any lie is justified that seems required for its furtherance. All of which adds up to more confusion. We can not afford to have party members in government.

Every man needs two conversions: the first of his heart and the second of his pocketbook.

—Martin Luther

Have you written

your senator and the secretary of state in protest against any official representative of our government at the Vatican? Protestants must learn that government is responsive to expressed opinion, particularly when form letters are not used.

If a husband's words are sometimes pointed, maybe it's from trying to get them in edgewise.

Arkansas Baptist

Visual Aids

are no substitute for preaching and teaching. They are aids, and nothing more. They can be real aids if understood. Careful planning is required. Better use them less frequently and provide better preparation for understanding their message. Those who are to see pictures should know what to look for and how to get the meaning. Then time should be given after the picture has been shown for critical discussion. Suggestions are made in most



NLC News Bureau

CALIFORNIA'S D.P. CHOIR

Dr. Frederick A. Smith, executive secretary of the Lutheran Welfare council of Southern California poses with a choir composed entirely of displaced persons brought to the U.S. by the Lutheran Resettlement Service of the National Lutheran Council. The photo was taken at Angelica Lutheran Church in Los Angeles, where the choir sang at a rally held to dedicate foodstuffs collected in California for the Christian Rural Overseas Program (CROP).

of our parish education texts for helpful films. Just to entertain with pictures is to miss their higher purpose. Having just gone through the experience of a Visual Aids Workshop I am more convinced than ever that pastors and lay leaders should have a similar opportunity. Projectors and films are tools and become useful only when handled with skill. One of the best recent books in this field is "Projected Visual Aids in the Church" by William S. Hockman.

The man who removed the mountain began by carrying away small stones.

—Chinese Proverb

The Lutheran

received high award recently among the church papers of America. Nearly 90,000 copies are now being printed. The award was not for size of circulation. It was for quality. Many other church weeklies have larger circulation. It does justify our program of "The Lutheran in every church home" to know that we have a superior magazine. Editor Ruff sometimes "needles" his readers on that last page in **The Lutheran**. He has the right idea. We need to be compelled to reexamine our belief and practices. I would not want a magazine to come into my home with which I always agreed. Some of the criticisms he receives seems to imply that a few of us want just that.

The easiest way to crush your laurels is to lean on them.—Sunshine Magazine.

Service

on the Board of Publication has been an interesting and rewarding experience. Sometimes I have been critical of the service rendered. I am a great business organization and can expect that orders would be misunderstood, or that there would be delay in delivery. The amazing thing is that there are not more failures. The service record of our board would compare most favorably with that of any business largely carried on by mail. Many special services are given to the church that often go unrecognized. Along with the credit due to Editor Rufus Col. Walker should be remembered as the one most willing to carry a large deficit in making **The Lutheran** the best church magazine in America. He believed that the church would respond if the investments were made. He was right. In time **The Lutheran** will be self-supporting. The Desk-book is another service rendered the church and its boards and agencies. Each pastor receives a little date book as a gift. Probably, next to the Bible, the most used book in his possession. The Board of Publication is investing largely in the program of parish education. Our splendid literature for use in the parish program would be impossible without the support of this board. No board ought to be above criticism. Let us make our criticisms constructive and kind.

An expert had condescended to teach the new member to play golf. Pointing to the flag on the green, he explained: "You must drive the ball as near to that flag as you can."

The novice drove the ball stopped within a foot of the hole. The expert was amazed, but the other merely inquired:

"What do I do next?"

"Knock the ball into the hole," replied the expert.

"Into the hole!" exclaimed the novice. "Why didn't you tell me that in the first place?"—Classmate.

"The Story of the New Testament"

by Dr. John Hiltner is the latest leadership text published by Muhlenberg Press. Dr. Arthur Getz is the general editor of this and other texts planned for adult uses by the

Parish and Church School Board. Men's groups would find this a splendid refresher course in the New Testament. The subtitle is "A Journey from Matthew to Revelation" and that describes the range of materials. Since 1930 Dr. Hiltner has been professor of religion and philosophy at Wartburg College. (ALC)

"Put the bandage on the other arm Doctor," demanded the boy who had just been vaccinated.

"No," said the physician, "I'll put the bandage on your sore arm so the boys at school won't hit it."

"Put it on the other arm, Doc," reiterated the small boy. "You don't know the fellows at our school."—Baptist Observer



PHILADELPHIA CONFERENCE LADIES' NIGHT

Good fellowship was the keynote at the annual dinner meeting of the Philadelphia Conference Brotherhood. More than 400 members with their wives and friends enjoyed this gala affair.

Pictured left to right are: Austin Bechtold, songleader; Mrs. Austin Bechtold; Edward Schotzberger, President, Ministerium of Pennsylvania Synodical Brotherhood; Mrs. Leonard F. Ashford; Leonard F. Ashford, Vice President, ULCA Brotherhood; Ralph J. Wohlsen, President, ULCA Brotherhood; Mrs. Ralph J. Wohlsen; Mrs. Harold L. Oberholtzer; Harold L. Oberholtzer, President, Philadelphia Conference Brotherhood; Dr. E. E. Fischer, President, Ministerium of Pennsylvania; Mrs. E. E. Fischer.

Merger

of the American Lutheran Church, Evangelical Lutheran Church and United Evangelical Lutheran Church seems almost certain at this writing. All possibility of a closer federation or merger of the National Lutheran Council churches seems postponed indefinitely. There is suspicion of the ULCA in the merging synods. It is grounded on our definition of the inspiration of the Bible and on so-called unionistic practices on the part of some of our pastors. This unionism includes joining in worship and work with other Protestants and membership in lodges. Augustana refused to go into this proposed merger and, I believe, would find no difficulty in full fellowship with the ULCA. What should the laymen of the ULCA do about this? We should swallow our pride and hurt and continue to work with all Lutherans who are willing to work with us. The National Lutheran Council will continue to be the instrument for cooperation for all American Lutherans excepting Missouri. If these three churches want to merge, it is not our business. We can only pray that it may be for the best interest of Christ's kingdom. Our laymen should also continue to meet with their laymen in friendly fellowship wherever possible. In almost every article on the proposed merger in the official magazines of the three bodies there is a strong note of protest against the thought that this merger would in any way hinder the work of the National

Lutheran Council or postpone large mergers. The vigor of these protest suggests a suspicion on the part of the writers that it may do that very thing. Certainly if there were a desire to hold off the issue of a merger of the National Lutheran Church bodies, such a three-way merger would be an effective means.

●

Know why he took vitamin pills after he was hit by a car? He'd heard that vitamins were good for rundown people.—Builders.

●

Remember

the needs of our Lutheran people abroad when there are discarded or unused clothes about the house. Why feed them to the moths, or hide them in closets or chests on the chance that they may be needed. For ten years I lived in a New York City apartment. Since that time the houses in which I have lived have had attics. The result can be imagined. It is so easy to fill up the corners with stuff that your children, or children's children, will have to hoe out after you are gone. Thrift is a good sound virtue, but there are sinful ways in which to express it. To store what might provide clothing for unfortunates anywhere reminds one of Jesus' story of the rich farmer who kept building larger barns for his surplus. My ire rises every time I drive by one of those government storage places for surplus grain. Perhaps I better reserve some ire for that which is still in my attic. They could use a lot of it in Europe.

NEWS AND VIEWS

Thoughts On Lutheran Union

By REV. R. R. BELTER, D.D.

The year 1948 will go down as a year with a "me too" spirit. Almost every Lutheran body, in convention assembled, had passed a resolution about merger. However, many refused to get excited about it at the time. It had happened, if on a smaller scale, several times before. This time, however, they seemed to mean it, and 1949 began with the above mentioned Minneapolis meeting. Out of this effort came a resolution which showed determination. You have read comment about it, and it is hardly necessary to repeat. Until actual merger takes place (some think it will come soon, and others not within twenty-five years), there are three things which ALL Lutherans ought to do.

1) *We ought to be careful.* Some time ago I was asked to speak before a group known as "The Federation of Lutheran Men." Letters were written to individuals of the various Synods in America (other than officers), asking what they considered a hindrance to immediate unity with the U.L.C.A. Frankly, some of these letters surprised me. I could not help but think of Luther's explanation to the eighth commandment, which reminds each of us to "put the *best construction* on what another does. Why must there be suspicion of each other's actions and words? Why should anyone

walk around with a chip on his shoulder, and almost borrow the words of the Pharisee: "I thank Thee, Lord, that I am not like other" Lutherans. There is no perfection in any Lutheran group or individual. We know that our Lord would have us "be one," and so let us all be careful that we at least do not judge. Let us look at ourselves, . . . and then look to Him.

2) *We ought to be prayerful.* The Lutheran Church has always taught that "unless the Lord" build, nothing



NLC News Bureau

DR. ROBERT R. BELTER

Dr. Belter is president of our Wartburg Synod. His name is familiar to LUTHERAN MEN readers as the writer of several articles on practical Christian living. This summer he will lecture in Germany under the auspices of the National Lutheran Council and Lutheran World Federation.

can endure. Let each of us put this matter on our daily prayer list. Our Lord taught us to pray:: "Thy will be done." Let us not hinder it. Instead of always saying "give me," why not also say: "MAKE ME." Whatsoever we ask in the Name of the Savior, it shall be given us. Let's not hurry God. We must believe that: *"Thine eye, and Thine alone, can see What we should have, and do, and be."*

3) *We ought to be dare-ful.* While we wait for our prayers to be answered, let us be busy. We are so reckless in our living, in our recreation, in our politics, in our education, in our economics. Shall we be less reckless for Him? Shall we be afraid to invest for him? Paul accomplished so much, because he was thankful to the point of fanaticism. "This one thing I do," he said. Over against the Church of Jesus Christ stand the hordes of atheism, and many of these "disciples" are more zealous for their negative philosophy than we are for our Lord. There is one thing you must say even for the devil,—he is never lazy. We say we love our Lord? Do we really? How much? Faith without works is dead.

The Lutheran Church has a great part to play in the adjustment of present world difficulties, and whether we be one now or later, I hope we shall labor together always. God will put an end to world confusion some day again, and I pray that we as Lutherans, might play our part well.

Disraeli once said (after the French Revolution): "When the turbulence

was over, when the waters had subsided, the sacred heights of Sinai and Calvary were again revealed, and nations, and abolished laws, mankind amidst the wreck of thrones, tried with many sorrows, purified by much suffering, and wise with such unprecedented experience, bowed again before the divine truths that Omnipotence had entrusted to the custody and promulgation of a chosen people. May God use the Lutheran Church as a seasoning in these years of crash and clash.

North Carolina Brotherhood's Executive Committee Meet

Many items of interest to Brotherhood men throughout the Synod are reported from the Executive Committee of the N. C. Lutheran Brotherhood which met at Salisbury. District presidents and State project directors were invited to meet with the executive committee:

Missions Aided

One of the highlights of the meeting was the allocation of funds to aid our home mission congregations. These allocations were made from the Brotherhood 1949 Gift Fund upon recommendation of the Mission Committee of the Synod. \$13,800 is to be allocated as follows: Advent Spindale, \$800, Messiah, Salisbury \$2,000, Blackwelder Chapel, Kannapolis, \$2,000, Reformation, Taylorsville, \$1,500, Holy Trinity, Chapel Hill, \$4,000, St. Andrew's, New Bern, \$2,000, and Trinity, Sanford \$1,500.

From the Loan Department of the Brotherhood Loan and Gift Fund it was voted to grant a loan of \$10,000 to Messiah, Salisbury, and one of \$5,000 to Synod. These loans are without interest.

State Convention Date

November 21, 1950, was set by the executive committee as the date for the annual State Brotherhood Convention.

Retreat Planned

President Krauss was authorized to request permission from Synod for a Brotherhood Retreat at Lenoir Hyne College beginning Friday night, August 18, 1950, and ending with a Brotherhood Rally on Sunday afternoon, August 20.

Amendment Proposed

So that the Loan and Gift Fund might accept gifts in excess of the original \$100,000.00 for the revolving fund the following motion was passed: "Resolved that the Brotherhood Executive Committee Memorialize Synod to Agree to the Amendment of Item 14 of the Rules Governing the Loan and Gift Fund to permit the acceptance of designated gifts to the Revolving Fund in excess of \$100,000.00."

Wisconsin

Brotherhood Meet

St. John's Lutheran Church, Oshkosh, Rev. Edward R. Wicklund, pastor, was the host to Wisconsin Lutheran men recently. Over 160 men attended the conference. Dr. R. L. Belter, whose writings are well known to readers of LUTHERAN

MEN, was the convention preacher. His sermon subject was "Thou Shalt Worry." Pastors W. E. Scott of Two Rivers, F. C. Heglund of Menasha, and C. H. Zeidler of Appleton conducted a question period. The banquet address was given by the new prexy of Carthage College, Dr. Morris Wee. It was a CHEY appeal. By the way, the printed program carried this interpretation of CHEY—"Christ Has Enrolled You." The following officers were installed by Rev. A. E. Streich, pastor of Pentecost Lutheran Church, Milwaukee, conference advisor: President S. F. Wilch, Trinity, Appleton, Vice President, S. A. Coe, Our Saviour's, Fond du Lac, Secretary, George Mathes, Washington Park, Milwaukee, Treasurer, Dr. A. A. Wild, Immanuel, Lake Geneva. Immanuel Brotherhood. Lake Geneva gained permanent possession of the attendance trophy, having won it for the third year. It is given on the basis of attendance in proportion to membership. The same Brotherhood won the efficiency plaque. Perhaps the most important action of the convention was to provide for a committee to work out a Loan and Support Program for American Missions.

S. F. Wilch, President

"I think," said the mother of George, "that the man upstairs doesn't like to hear George play his drum, but he's certainly tactful about it."

"What do you mean?" asked her husband. "Well, this afternoon he gave George a knife, and asked him if he knew what was inside his drum."—Young People.

Crippled Estonian DP, Sister Arrive; To Start New Life in Lutheran Home

by Alex Liepa



NLC News Bureau

WELCOME TO AMERICA!

Miss Linda Isak, paralyzed and disabled Estonian displaced person, smiles from her wheel-chair as she realizes that she is really in America, despite her handicaps. With her sister, Miss Natalie Isak, at left, she will go to the Tabitha Home in Lincoln, Nebr., an institution of the United Lutheran Church in America. The home provided an assurance of housing and employment for the two sisters and the National Lutheran Council, through its Lutheran Resettlement Service, posted a \$1,000 bond as guarantee that Miss Linda would not become a public charge. With the sisters is Miss Doris Johnson, a worker with the LRS.

Linda Isak, a 90 per cent disabled, paralyzed Estonian displaced person, has come to this country to make a new life in spite of her severe handicaps. Representing the hardest of the "hard core" of European DP's, she got the chance, thanks to an assurance of board and room in the United Lutheran Church's Tabitha Home in Lincoln, Nebr.

Linda Isak has spent all of her 49 years in a wheel chair. She will never be able to walk but she has command of her arms.

"And she can use them," said Linda's sister, Natalie Isak, 42. "All the dresses we have are made by Linda and she helped to earn our living sewing for strangers, too."

Linda herself smiled, but did not say much, a little tired after a rough trip in a plane from Munich to New York where the sisters arrived March 21. Linda's only "hand-luggage" on the plane was her wheel-chair made in Austria.

"It must be true," said Linda after a while, "but I can't believe."

Sister Natalie, her face marked by many sufferings, her blue eyes gleaming, interrupted, "I believe it. I have believed we really will get a chance since Miss Henriette Lund, came to see us in Austria last summer. Miss Lund herself had so much confidence and enthusiasm."

The two sisters had their home in Tallin, capital of Estonia, where Natalie worked in a medical supply house. The Russians, occupying Estonia for a year in 1940-41, deported most of their relatives. Then the Ger-

mans came and in 1944 the Russians again moved in. Everybody tried to escape. Even people who could not move—like Linda Isak. A group of Estonian refugees took care of the disabled woman. Both sisters arrived in Austria to become DPs after liberation by the allies.

They were DPs without hope of ever getting back to normal life. Linda sewed for other camp-inmates and Austrians, Natalie got a job in the camp's medical office. They registered with Church World Service for emigration, but nobody would believe they had any chances.

Then Miss Lund came to Austria and urged all Lutherans to contact her. She wrote to New York asking Miss Cordelia Cox, director of the Lutheran Resettlement Service, for help. And help was found. Dr. O. W. Ebright, superintendent of the Tabitha Home, 4720 Randolph, Lincoln, Nebr., offered Linda Isak board and room for what ever she would be able to do as a seamstress. Her sister Natalie could come long, live with Linda and receive her board and room and \$75 for work in the home.

"We still couldn't quite believe it would be possible," says the more talkative Natalie. "We knew how strict the medical authorities are about emigrants."

The National Lutheran Council had to post a \$1,000 bond to guarantee that Linda Isak will not become a public charge.

"She will not," said Natalie Isak, two hours after arriving at the Chelsea Hotel to rest between the flight

and the train trip to Nebraska. Natalie was already operating New York telephones, acting very much at home and planning for a walk on Broadway and Fifth Avenue. "I have cared for Linda all my life. Why shouldn't I be able to do it in America?"

The two sisters departed for Nebraska March 22, taking along two small suitcases, Linda's wheel-chair, and a lot of hopes and plans for a new life in the free United States

Institutes on Home Church Co-operation

by Rev. Earl S. Rudisill, Ph.D.

Better understanding and closer co-operation between home and church will materially enhance the good results of Christian education in the parish. That is the basic assumption which underlies the field work program of The Parish and Church School Board in 1950.

During the year—and it has already begun—nearly two hundred institutes on home-church co-operation will be held all over the United Lutheran Church—in the United States and Canada. They will have the joint sponsorship of the Board and the parish education committees

In most synods the institutes will be three-night programs, though in a few synods there will be one- or two-night plans. Wherever the two- or three-night programs are carried out they will constitute a first series leadership course. All who qualify by attendance and work will receive

course cards or credits.

Success in parish education hinges largely upon full understanding and co-operation between home and church. Wherever that link is weak or non-existent Christian education flounders or fails. There is great need of a better brand of co-operation on the part of both. This course or institute will explore the problems of home and church and explain ways to strengthen the learning-teaching process through finer understanding and co-operation.

The institutes began on January 31 and will extend through November 17. The leaders will be available for consultation on church school and family problems. All pastors, teachers, officers, organization heads, parents, and others who are interested in the home and Christian education are invited to attend.

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Presidential Message

Dear Brothers:

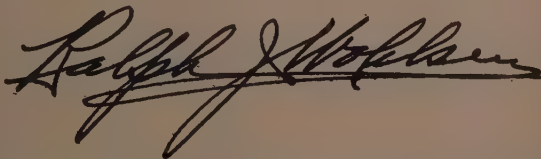
By the time you read this "message" you will have been informed as to the final results of the C.H.E.Y. appeal. I am certain that it will be announced "A SUCCESS". I wish to take this opportunity to thank you all for the part you took in this work of the Church.

We still have another "job" ahead of us, and we certainly cannot desert a ship in mid-ocean, so let's all get behind LUTHERAN WORLD ACTION and put that across this year — it's a NEED and it's a MUST. Let's do it NOW before the summer vacations start.

ALSO IMPORTANT!

8000 Lutheran Men enjoy reading LUTHERAN MEN — We MUST HAVE 1000 more subscriptions — How about YOU being a committee of one to secure just one more subscriber — cut the coupon out of this issue pin your check for one year to it and mail it in NOW. Maybe you have a good worker in your congregation that is not a subscriber, and you would like to make this contribution as a suitable gift to him — if not a gift from you — then speak to him and sell him YOUR magazine — the exclusive MEN'S MAGAZINE of our church. Your efforts will be appreciated.

Yours in Christian Brotherhood,



The Executive Secretary's MONTHLY MESSAGE

★ MR. EARLE W. BADER,
Market and New Streets, Bethlehem, Penna.

WHAT DO WE GET?

What does the Brotherhood of The United Lutheran Church in America give me in return for my dues payment? This question by prospective brotherhood members is pertinent and highly important. You may perhaps have wanted to ask this same question, but have refrained from doing so. Here are a few reasons why I am glad to pay my membership dues:

(1). It gives us organization from the top to the bottom. It ties together the Synodical Brotherhoods the same as the ULCA ties together the

Synods. It readies us and unifies us for organized effort. Let us not forget that these are days of highly organized effort in the Church.

(2). It gives us LUTHERAN MEN, one of the very best church periodicals. Its topics for monthly programs in the congregational Brotherhoods are unexcelled. Their presentation and editorship assures their superiority. Busy brothers need these helps.

(3). It gives us a live Boy Scout program in the ULCA. During the past biennium under Brotherhood direction there was an increase of approximately 22% in scouting and cubbing in our Church.

(4). It gives us a variety of attractive and informative literature and stimulating tracts. This literature contains helpful suggestions based on plans that work. Additional literature is planned for the future.

(5). It develops an intelligent and responsible lay leadership in the congregation and the church-at-large. In this modern age of intensive education it is highly important that the laity of the church become fully informed about their church and its world-wide program.

(6). It provides an outlet for our consecrated labors in cooperation with the ULCA Boards and Agencies in promoting CHEY — Evangelism — Lutheran World Action — Social Action — Christian Education, etc.

(7). It provides a meeting place where Brother clasps the hand of Brother in Christian fellowship and recreation.

(8). It provides a central agency where qualified and experienced Brotherhood speakers and field representatives can be secured to assist us with our local Brotherhood problems.

(9). It helps to sponsor Brotherhood Retreats where we can spend a "quiet day" in company with kindred minds to enrich and deepen our spiritual lives.

(10). It gives me a personal satisfaction in belonging to a church-wide organization with a membership of thousands of consecrated and capable laymen who are serving to get other men to serve in the vineyard of the master.

You can doubtless add to this list other benefits that you have derived from your membership in the Brotherhood. Summing it all up, I find that nowhere else can I invest such an insignificant amount of money for so much real enjoyment and satisfaction in building the Kingdom of God.

43 New Brotherhoods

We extend our congratulations and a hearty welcome to each of these newly-chartered brotherhoods. The staff at Brotherhood Headquarters is eager to serve you, and everything possible will be done to make your membership in the ULCA Brotherhood pay rich dividends in joyful and rewarding service for the Master.

St. John's Lutheran Brotherhood, Joliet, Illinois.

Grace Lutheran Brotherhood, Peoria, Illinois.

rist Lutheran Brotherhood, Staunton, Virginia.
 Mark's Lutheran Brotherhood, Boston (Roxbury), Massachusetts.
 John's Lutheran Brotherhood, Covington, Ohio
 manuel Lutheran Brotherhood, Tekamah, Nebraska
 lem Churchmen, Fremont, Nebraska
 ansfiguration Lutheran Brotherhood, New York, New York
 oss of Glory Lutheran Brotherhood, Detroit, Michigan
 deemer Lutheran Brotherhood, Macon, Georgia
 oly Trinity Lutheran Brotherhood, Troutman, North Carolina
 inity Lutheran Brotherhood, Shamokin, Pennsylvania
 on Lutheran Brotherhood, Bristol, Pennsylvania
 Nicholas Lutheran Brotherhood, Fairfax, South Carolina
 Stephen's Lutheran Brotherhood, Lexington, South Carolina
 t. Zion Lutheran Brotherhood, Woodstock, Virginia
 manuel Lutheran Brotherhood, Greenwood, South Carolina
 tittenberg Lutheran Brotherhood, Leesville, South Carolina
 thlehem Lutheran Brotherhood, Portage, Wisconsin
 angelical Lutheran Brotherhood, East Schodack, New York
 olvary Lutheran Brotherhood, Two Rivers, Wisconsin
 artin Luther Men's Bible Class & Brotherhood (English Lutheran), Potts-
 ville, Pennsylvania
 Paul's Lutheran Brotherhood, Valley Falls, Kansas
 Luke's Lutheran Brotherhood, Hickory, North Carolina
 Luke's Lutheran Brotherhood, Monroe, North Carolina
 en of the Church, United Dr. Martin Luther, Shiner, Texas
 ace Lutheran Brotherhood, San Jose, California
 ith Lutheran Brotherhood, Brookfield, Illinois
 lmont Park Lutheran Brotherhood, Chicago, Illinois
 John's Lutheran Brotherhood, Sayre, Pennsylvania
 James Lutheran Brotherhood, Marinette, Wisconsin
 st Lutheran Brotherhood, North Platte, Nebraska
 Paul's Lutheran Brotherhood, Byram, Connecticut
 urrection Lutheran Brotherhood, Columbia, South Carolina
 Paul's Lutheran Brotherhood, Lutherville, Maryland
 inity Lutheran Brotherhood, Reisterstown, Maryland
 Thomas Lutheran Brotherhood, Locust Manor, Long Island, New York
 st Lutheran Brotherhood, McCool Junction, Nebraska
 lem Lutheran Brotherhood, Ponca, Nebraska
 glish Lutheran Brotherhood, Webster City, Iowa
 dar Grove Lutheran Brotherhood, Leesville, South Carolina
 thany Lutheran Brotherhood, Gloucester City, New Jersey
 on Lutheran Brotherhood, Minersville, Pennsylvania

The Brotherhood In Action

★ Department Editor: REV. CHARLES F. BROBST, S.T.M.
Telford, Pennsylvania

Energize—

- (6) Encourage men of the various Lutheran bodies to draw closer together in understanding and cooperation.**

A great deal of the impetus came from the laymen of the church in 1918 to form the United Lutheran Church in America. If our general bodies are to draw closer together the laymen must help to make this possible. The day when the clergy alone make such important decisions for the church is past. The laity's opportunities and responsibilities increase with our modern training and education.

The Brotherhood can do much to foster a better understanding among the men of the church. There is no better place to create an attitude of interest in a more cooperative association with fellow Lutherans of other general bodies.

It is hoped that some of the following suggestions will be tried by the men of all bodies to foster a closer relationship with each other.

1. The Lutheran World Federation has received much cooperation from the eight comprising Lutheran bodies. Study what is being done. Note the saving in money, the progress made, the understanding that does exist. If Lutheran cooperation is good in a limited way it should be desirable on a larger scale.

2. Study the differences and agreements of the Lutheran bodies. See if the agreements are not more important than the differences.

3. Have a panel or debate on such subjects as, "The Facts that unite us are stronger than those that divide us."

4. Discover the contributions Lutherans of other bodies have made. Examine their Service Book. Note the contributions they made in hymnody, missions, and outstanding leadership.

5. Make a map study of the Lutheran churches in your community. If there are two struggling Lutheran congregations of different bodies within a few blocks of each other, capitalize on the foolishness of it.

6. Undertake cooperative projects with congregations of other Lutheran bodies. It could be a Reformation Service, or some Missionary or Educational endeavor.

7. Invite the men of congregations in other Lutheran bodies to meet with your Brotherhood. Develop and present a program that will reveal the basic unity of all bodies.

8. Arrange fellowship opportunities after a combined Brotherhood Meeting or Rally, at a picnic, etc.

9. Let leading laymen and pastors take the lead in developing a closer relationship.

10. Call 2 or 3 leaders of each con-

regation in your area of the various bodies to make plans for creating a better understanding.

11. The use of the uniform Brotherhood topics helps to develop a common knowledge and interest in

each other.

12. Send an official delegate from your congregational brotherhood to the Biennial Conventions of the American Federation of Lutheran Brotherhoods.

LUTHERAN BOY SCOUTS

★ MR. EARLE W. BADER, Director

Boy Scout Committee of The Brotherhood of The U.L.C.A.
Headquarters, Market and New Streets, Bethlehem, Pennsylvania
DR. GEORGE A. EICHLER, Editor

Scout is Trustworthy

A Scout's honor is to be trusted. If he were to violate his honor by telling a lie, or by cheating, or by not doing exactly a given task, when trusted on his honor, he may be directed to hand over his Scout badge."

Treasure Hunt

Read Matt. 13:44-46

That lay up for yourselves treasures in heaven, where neither moth nor rust corrupt, and where thieves do not break through nor steal.

—Matt. 6:20

When Jesus lived in Palestine, valuable treasures were sometimes found hidden in the ground. On several occasions the country had been invaded by armies of other nations. When the foreign soldiers came near their homes, people would dig holes in the earth, cover up their money and jewels, and wait for the time when they could safely get them again. But again and again it happened that the owners died or went away and never came back. So often a man would be digging in a field and uncover buried objects. A treas-

ure hunt is said to have been an exciting event for the boys of that day, and everyone hoped he would be lucky enough to discover some of the concealed wealth.

Jesus told a story about a man who found a hidden treasure. Then he pointed out to his followers that the valuables most worth having are truth and honor and goodness, which no one can steal and nothing can ever destroy.

Dear Father, grant that I may ever be an earnest seeker after life's highest values Help me to find the peace and joy which come from doing Thy will, and to become rich through the treasures which I place in Thy keeping. For Jesus' sake. Amen.

The foregoing is the first discussion of eighty four (seven for each of the twelve laws) given in a little booklet by Walter D. Cavert published by the Abingdon-Cokesbury Press, Nashville, Tennessee. It is intended as a guide for Boy Scouts who are keeping a daily quiet period. It is also helpful in meeting the requirements for the *Pro Deo et Patria* Award.

Lutheran Men In Bible Study Classes

★ Department Editor: REV. EARL S. RUDISILL, Ph.D., D.
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia 7, Pennsylvania

Men and Education

Education in religion is necessary! Natural human drives and emotions would make criminals of all of us, if there were no guidance or controls. The law and public sentiment are about the only deterrents for some people, whereas others are guided and inspired by example, instruction, worship experiences, literature, and fellowship. While everyone of us needs to be interested in law enforcement and creation of a wholesome public sentiment, we can accomplish much more by taking a more aggressive position in providing example, instruction, and other forms of positive influence.

The Congregation's Educational Activities

The Sunday school is the first educational agency we think of in the congregation, and it reaches more people than any other auxiliary which is avowedly educational. But catechetical classes for young people and adults, weekday and vacation schools, and educational activities of all other organizations are also parts of the teaching-learning program of a congregation. And a great deal of learning results from the services of worship. The men of the church can do much to bring all ages into vital contact with these Christian influences, to encourage the workers, and to give all of them

the quality they should possess.

The Part of Men

Too many men feel that they have nothing whatever to do with any of the teaching agencies. There is too much aloofness, perhaps by reason of timidity, desire to take it easy, or misunderstanding. But no gap should exist between men and the congregation's work of teaching the faith and ideals of Christ.

The first thing to do is to get acquainted with what is being done or planned in the congregation. Acquaintance is a necessary basis for interest, enthusiasm, and helpfulness. Awareness of the mighty need for Christian education will prompt one to bring children and young people to Sunday school, vacation school, weekday school, and catechetical class.

Anyone who has any ability and is aware of the need ought to prepare himself to do his part in carrying out the work. Capable teachers who are willing to work, are always needed. Visitors are needed practically everywhere. And practically everywhere persons who inform themselves on teaching methods, curriculum, administration, and the other phases of education can render a large service as consultants, officers, assistants, or teachers.

Christ expects every man to do his duty.

TOPIC OF THE MONTH .

★ Department Editor: REV. ARTHUR H. GETZ, D.D.
Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia 7, Pennsylvania

Topic for July, 1950

CALLING ALL STUDENTS

By REV. MORRIS WEE, Ph.D., Carthage, Illinois

EDITORIAL COMMITTEE

C. Oscar Leonardson, Chairman; Arthur H. Getz, D.D.; Charles E. Hanson, E. V. Morton, Carl E. Schock
Dr. Wee is the president of Carthage College. He was formerly the Executive Director of the Student Service Commission of the National Lutheran Council. He held this position from February 1, 1946 until the early part of this year. He received his B.A. from Olaf College, Northfield, Minnesota; his B.D. from Luther Theological Seminary, St. Paul, Minnesota; and his Ph.D. from the University of Wisconsin at Madison, Wisconsin. His Ph.D. was earned in the field of history.
Dr. Wee served as a member of the National Commission on University Education of the Council of Church Boards of Education. He also served as a member of the Executive Committee of the United Student Christian Council (the United States' branch of the World's Student Christian Federation), as well as the Board of Education of the Evangelical Lutheran Church. He went to Oslo, Norway, as a delegate to the World Conference on Christian Youth, and to the Lutheran World Federation at Lund, Sweden, in the summer of 1947.

M: To acquaint men of the Brotherhood with the work of the Stu-

dent Service Commission of the National Lutheran Council and point out the wonderful job being done by this branch of the church of God.

Worship

HYMN, "Blessed Jesus, At Thy Word" No. 421 C.S.B., or No. 315 P.S.H.

SCRIPTURE: Psalm 145

PRAYER: Collects No. 15 and No. 19, C.S.B.

SPECIAL MUSIC

HYMN, "Lord, Keep Us Steadfast in Thy Word"—No. 167 C.S.B., or No. 121 P.S.H.

The Topic

Lutheran student service has one major purpose: to preach the Gospel of Jesus Christ to college students in such a way that students may be won, held, and developed for Christ and his church, and led to witness effectively as Christians to every man and in every area of life.

To achieve this purpose the program of student service has five major emphases: worship, bible study, doctrinal discussions, service, and fellowship.

According to a conservative estimate it is believed that not less than 100,000 and possibly 125,000 Lutherans are in schools of higher learning today. Of these, possibly 17,000 are enrolled in Lutheran colleges. The general increased enrollments in all colleges and universities after the war has now become a permanent condition, and according to the report of the president's Committee on Education, the numbers will

remain approximately at their present high level for the next decade.

Three years ago the churches of the National Lutheran Council joined forces in serving students of the church by creating the Student Service Commission. Then in January 1949 the Council recognized the permanency of the work established at that time by giving divisional status to the Commission.

Student work is not new to the Lutheran Church. The Board of Education of The United Lutheran Church in America has been engaged in a ministry to students for over forty years. The other church bodies in the National Lutheran Council had carried on a ministry to students through their own pastors until 1930, when they joined together to co-operate in the Department of Student Work of the American Lutheran Conference. It was not until 1938 that an executive secretary was called for this department. Close co-operation and mutual understanding between the American Lutheran Conference and the United Lutheran Church preceded the merger of the work in 1946.

Emphases of the Division of Student Service

In order that the student may be related to the church, and whenever possible to his own church or synod, the first work of student pastors and counselors is to direct the student to Sunday worship. To bring him close to God's Word through regular *Bible study* and reading becomes the second main task of the staff. Every full-time staff worker now conducts regular Bible classes. At one student center twenty

Bible classes are held weekly. Daily Bible readings are prepared for the private devotions of all students. In order that the student may be kept close to the *confessions* of the church, the discussion materials prepared for and used by student groups all over the country are based on Luther's Small Catechism. The 1948-1949 discussion booklets presented the Ten Commandments and the Lord's Prayer. Approximately 7000 booklets were used in discussion groups last year. The 1949-1950 booklets present a study of the church, the sacraments, and evangelism. Previous materials (1946-1948) were based on the Apostles' Creed and the Augsburg Confession.

Fellowship is promoted by the Division of Student Service through the Lutheran Student Association in America, but it is very clearly recognized that student service and LSAA are not the same thing. The ministry to students uses the LSAA as a means of fellowship, but student work is carried on effectively in many places where no LSA exists. An effective LSA is not necessarily synonymous with good student work. An effective student ministry must also include worship, an emphasis on Bible study, doctrinal discussion, evangelism, and service. Wherever there is an LSA it must fit into the framework of our church-centered student service program. It can never be acceptable where it is an end in itself.

There is a growing desire on the part of students to *serve* in various ways within the church, as evidenced by the growth of deputation teams and the inquiries about work camp experience

In the summer of 1948 an international Lutheran work camp was established at Hamburg, Germany. Nine American Lutheran students, paying their own transportation costs, helped to rebuild part of the Rauhe Haus in Hamburg. A major part of each day was spent in study, prayer, and discussion. Each afternoon was spent in construction and clearing of rubble. A deepening of individual spiritual life, as well as a strong bond of mutual understanding, was developed between American, German, and Baltic students. In the summer of 1949 three work camps of similar nature were held. Eighteen American students participated, and an equal number of German, DP, Scandinavian, Dutch, and French Lutheran students were included in the projects.

Growth in Spiritual Interest on the Part of Students

Student interest in spiritual matters continues to grow. This is evidenced by the nationwide increase in the size of Lutheran student groups, and by the students' eagerness to participate in a study and discussion of Biblical and confessional topics. A striking aspect of this interest is the sharp increase in students who desire full-time church service, high-lighted, of course, by men interested in the ministry. Seven men from last year's class at a state university have gone into various Lutheran theological seminaries this year. At one university, generally regarded as ultra-liberal, the Lutheran pastor for students indicates that eighteen students are now preparing for the Lutheran ministry. To an even greater degree this development is evident on church college

campuses where the number of pre-seminary students is at a record high.

The Student Center Program

One of the necessary tools for any pastor or counselor is a place to meet with students so that he may counsel with them, and carry on a teaching ministry. Because such facilities are often not available in the local churches, or the churches are too far from the campus, or there is no Lutheran Church in the community, the Division of Student Service has been authorized to develop a program of student centers.

The amount of \$884,670 has been allocated for the present program. This program calls for the purchase of property strategically located near the campus, or the remodeling of old houses to become useful tools in the ministry of the church. In some cases a building program to accommodate the large numbers of Lutheran students on the campus has been undertaken. Such a program has been carried on at the University of Wisconsin, where a new building was completed in the fall of 1949. There are 2500 National Lutheran Council students at this university. At Pennsylvania State College a student center is being provided for the 1000 Lutheran students on that campus. Assistance will be given to the building program of University Lutheran Church in Boston. The entire plant, consisting of a church, parsonage, and student center, at Texas A&M is completed.

Support of the present program and an extension of it is necessary if the work of the church on the campus is to

go forward. These centers are "lights" of the church on the periphery of the campus. They can be, and are, the "salt", or the "leaven" which is so desperately needed in the university today. Wherever such a "base of operations" for the ministry of the church has been secured, the program of the church to the students has been strengthened.

Does Student Work Pay?

Come with us to a few of the more than three hundred and fifty campuses on which a ministry is carried to students.

First, come to the University of Minnesota, where there are over six thousand Lutheran students on the main campus, and over eight thousand in the Twin Cities. The main emphasis has been to bring the students into small Bible study groups during the week, and into a large fellowship and discussion meeting on Sunday evenings. There is also provided personal counseling and help from the pastor and counselor assigned to this campus. Visit the student house at any time and you will find a group of students engaged in serious Bible study.

A girl states: "I could never have given witness to my faith in my English class today if it had not been for these Bible study classes." As a result of her witness the instructor of the class asked her for some literature on the Christian faith which would help him understand what it was that had inspired her to stand up for her faith before the class.

Come to the University of Illinois, where, after a student Bible class, a young man says, "This is just what I've

been waiting for. There is a fellow in my house who won't give Christianity a chance. This study has meant much to me, and I hope it will help me witness to him." Evangelism on the campus, we call this.

Visit the University of Iowa on Thanksgiving Day and find the counselor entertaining American and foreign students at dinner, students who would otherwise have been alone on this day. As they share their thankfulness with God another witness is given to those who are strangers in the midst of our faith.

In New York City students frequently travel two hours each way by subway and bus to attend Bible study. At the University of California the student counselor reports that the inner strength of the student group lies in the small cell groups of five to eight students who meet regularly for Bible study and prayer.

Listen to the young pastor in the capital of the United States: "One of the significant aspects of my ministry this year has been the opportunity to help a number of students in their personal problems. Sam, Jewish, who seeks to become a Christian; Bill, a member of another denomination but inactive and uninterested—he now desires to assume an active part in his church; Dorothy, interested in full-time service to the church, but not quite certain she is qualified for it. Multiply these individuals by three hundred and fifty more, and you have a little of the picture of the work carried on by pastors and counselors.

Meet the students all over the country.

who are learning anew what it means to serve their Lord in their various professions—students who are being challenged to full-time service in the church as pastors, doctors, and teachers, at home and on the mission field.

The mail may bring us a greeting from a student active in the Lutheran group on her campus, who sailed for India last fall as a teacher; a greeting from a student who volunteered two years of his time on a subsistence basis to work with DP's in Europe; a note from a boy in this country who is considering changing his course of study to enter the ministry; several requests for information concerning volunteer summer service with the church; a letter from a girl who will enter the field of medicine as a Christian doctor; a note from a counselor who speaks of the "grace of patience" as she works with students on her campus. All these are evidences that Lutheran student service is bringing results!

Some Facts You Should Know

1. There are approximately 125,000 Lutheran students studying in institutions of higher learning in the United States and Canada today. Approximately 17,000 of them are in Lutheran colleges.

2. The Division of Student Service of the National Lutheran Council has staff of:

2 national secretaries

4 regional traveling secretaries

24 full-time campus pastors

14 full-time women counselors

350 pastors who are also serving congregations in the community.

3. A special student center fund of \$884,670 was set up by the Council to enable the Division to purchase property adjacent to campuses and help to build student centers. These centers serve as the base of operations for the ministry of the church. Here we find offices for the pastor and counselor, and rooms for Bible study, discussion groups, fellowship groups, and recreation.

4. Where there are no Lutheran churches, centers also serve as worship centers. In a few places where there are no churches it has been the policy of the church to establish student congregations. This is true in Boston, Massachusetts, adjacent to Harvard University, where the United Lutheran Church established a church a number of years ago; at East Lansing, Michigan, Michigan State College, where the American Lutheran Church established a mission congregation; at Pullman, Washington, also under the American Lutheran Church; at Ithaca, New York, where a church was established by the United Lutheran Church to serve students at Cornell University; and at Corvallis, Oregon, where the Augustana Lutheran Church established a mission congregation primarily for the care of the students at that institution. At Oxford, Ohio, the student center serves as worship center for students and the members of a United Lutheran congregation. At College Station, Texas, a church and center have been built to serve students at Texas A.&M.

5. The practice of the National Lutheran Council has been to incor-

porate the students into the worship and life of the local congregation rather than to establish student congregations.

6. Students in many places are serving the church. For example:

a. At Penn State College, State College, Pennsylvania, students regularly conduct worship services for the inmates of the state penitentiary, under the direction of Pastor Edwerth Koite. Some of the prisoners now make large posters announcing to their fellow inmates the coming of the Lutheran students for such worship services.

b. Students from the University of California not only teach in churches in the community on Sunday mornings, but supervise, teach, and keep in existence the Sunday schools in such unchurched areas as Cutting, Harbor Gate, and Richmond Terrace—areas adopted as home missions areas by the National Lutheran Council and served by the Division of American Missions.

In the Richmond Terrace Sunday school there is a great variety of back-

ground among the teachers as well among the children. On a Sunday morning a student from South Dakota may teach the primary children to sing "Jesus Loves Me", while another student from Idaho shows kindergarten children pictures of Jesus. The superintendent is from North Dakota, one teacher is from Hawaii, and some of the teachers are native Californians.

c. Students from the University of Wisconsin spend weekends in Rockford, Illinois, assisting with the work in a home mission congregation.

d. Students in Boston, Massachusetts, give time each week to work in a settlement house.

e. Students from the University of Minnesota, under the direction of the counselor for Lutheran students, give recreational aid to the Lutheran Children's Receiving Home in Minneapolis, Paul, and are also working to remodel a room in the Home.

f. Students from a number of universities are sponsoring one or more DP students for study in this country.

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g. Eighteen students paid their own expenses to participate in study-work projects in Germany last summer under Lutheran World Federation sponsorship. Students from the Scandinavian countries, France, Holland, Germany, and Baltic DP students joined with the Americans.

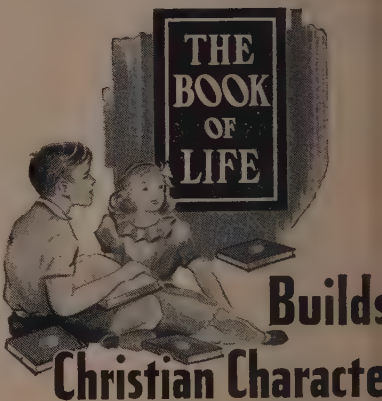
7. The fellowship group for students of the National Lutheran Council is known as the Lutheran Student Association of America. Formed in 1922 at Toledo, Ohio, it is now one of the strongest evangelical student groups in the country. The secretaries of the Division of Student Service are elected advisors of the group. The purposes of the organization are:

- a. To strengthen and sustain Christian students in their faith through personal and group study of the Bible, through prayer, through regular church attendance, through frequent participation in Holy Communion, and through fellowship in L.S.A.A.
- b. To seek to win all students to full commitment to Christ.

What Can We Do?

1. Secure a list of all students from your congregation who are away at college or university. Appoint one or more individuals to keep in contact with them. Sending them the church bulletin regularly, and a personal letter once or twice a semester. Encourage them to participate in the worship and life of the church, and enclose a Daily Devotional Booklet or a Daily Bible Reading Guide. When students come home for Christmas or Easter, arrange a fellowship hour for them and their parents.

2. Sponsor a DP student at some college or university. Very often the matter of tuition can be arranged with the college, but help is needed in raising funds for room and board for at least the first year. This could be an important project for the Brotherhood to undertake. Information may be secured by writing to the Division of Student Service or the Division of Welfare of the National Lutheran Council.



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LUTHERAN

5. Visit the university or college nearest to you and attend a meeting of a student group. Write to the pastor beforehand so that arrangements can be made for your visit.

4. Start a fund for "scholarships" for students from your church to attend regional and national conferences of Lutheran students. Each year a national conference of approximately 100 students is held at the end of the summer. It is commonly referred to as Ashram—a time of corporate spiritquest.

5. Start a fund for a library of good books for one of the student centers. You may pick the university closest to your home, but that isn't necessary. It might be a real thrill for students in California to know that someone in New England is concerned about them.

Start a "scholarship" fund for a student who wishes to go into full time service in the church, but does not have the funds to continue his studies.

7. Support the student center program by encouraging donations to the student center fund, assisting in the finishing of student centers, etc.

Questions for Discussion

1. Do we have anyone from our congregation now using the Student Service Commission's facilities?

2. Have we contributed to the Service at any time? When, and under what circumstances?

3. If we have not contributed to the Service, should we do so now? (Ideas how to contribute are given in the section preceding these questions.)

4. What College or University do

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have near us where this work is going on?

5. What evidences are there that this work is worthwhile?

Closing Worship

HYMN, "May the Grace of Christ Our Salvation be"—No. 436 C.S.B., or No. 319 P.S.H.
PRAYER, including the Lord's Prayer
BENEDICTION
BUSINESS
ELLOWSHIP and REFRESHMENTS

Other Sheep I Have

Projects for the August Meeting)

1. Try to get a missionary on furlough as speaker for the evening.

2. Ask him or her to use the August topic as a basis for discussion.

3. Prepare a map of the various mission fields mentioned in the topic and point mission stations on it.

4. If you have members from your church who are now on the mission fields, locate them on the map, and prepare a written summary of the sort of work they are doing there. This should be mimeographed and made available to all in attendance.

5. If it is at all possible, have a display of objects from these foreign lands on display, which can be viewed by all. Be sure to label each item, giving the place from which it comes, its use, etc.

ellowship"

the title given to some lines printed in April issue, page 19. They were clipped from some source without the name of the author.

Fred Dortch of Wilmington, N.C., writes to tell us that the author is James Whitcomb Riley. Reading this again, they are so typically American that they should have been recognized. Thank you Mrs. Dortch!



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"THE SWEDISH NIGHTINGALE".
— courtesy of Chicago Historical Society

Like so many of the bright stars that twinkle in the heaven of fame, Jenny Lind's life began in poverty. The world's greatest soprano showed an early talent for dancing, acting and singing but her prudent Swedish mother would have none of it! Only after the persistent urging of friends did Frau Lind reluctantly consent to Jenny's operatic career.

After nine years of intense study at the Royal Theatre, Jenny made her debut at the Stockholm opera. She became an immediate success and was soon giving command performances for European Royalty — The Swedish Nightingale had the world at her feet. She toured the United States with the immortal showman P. T. Barnum, and then returned to Europe to marry Otto Goldschmidt. She spent her last days in London helping her husband train the Bach Choir.

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